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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Let every man esteem his brother as himself, and practise virtue and holiness before me" (Doc & Cov. 38 : 24).

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THE FATHER AND THE SON.

A Doctrinal Exposition by the First Presidency and the Council of Twelve.

(*Continued from page 356*).

In 1830 the Lord thus addressed Joseph Smith and Sidney Rigdon : "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one" (Doc. & Cov. 35: 1-2). Consider also the following given in 1831 : "Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ—The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; The same which came in the meridian of time unto mine own, and mine own received me not; But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons" (Doc. & Cov. 39: 1-4). In a revelation given through Joseph Smith in March, 1831, we read : "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name give I power to obtain eternal life" (Doc. & Cov. 45 : 7-8).

A forceful exposition of this relationship between Jesus Christ as the Father and those who comply with the requirements of the Gospel as His children was given by Abinadi, centuries before our Lord's birth in the flesh: "And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed" (Mosiah 15: 10-13).

In tragic contrast with the blessed state of those who become children of God through obedience to the Gospel of Jesus Christ is that of the unregenerate, who are specifically called the children of the devil. Note the words of Christ, while in the flesh, to certain wicked Jews who boasted of their Abrahamic lineage: "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father. . . . If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John 8: 39, 41, 42, 44). Thus Satan is designated as the father of the wicked, though we can not assume any personal relationship of parent and children as existing between him and them. A combined illustration showing that the righteous are the children of God and the wicked the children of the devil appears in the parable of the Tares: "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13: 38).

Men may become children of Jesus Christ by being born anew—born of God, as the inspired word states: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I. John 3: 8-10).

Those who have been born unto God through obedience to the

Gospel may, by valiant devotion to righteousness obtain exaltation and even reach the status of Godhood. Of such we read: "Wherefore, as it is written, they are gods, even the sons of God" (Doc. & Cov. 76:58; compare 132:20, and contrast paragraph 17 in same section; see also paragraph 37). Yet, though they be gods, they are still subject to Jesus Christ as their Father in this exalted relationship; and so we read in the paragraph following the above quotation: "and they are Christ's, and Christ is God's" (76:59).

By the new birth—that of water and the Spirit—mankind may become children of Jesus Christ, being through the means by Him provided "begotten sons and daughters unto God" (Doc. & Cov. 76:24). This solemn truth is further emphasized in the words of the Lord Jesus Christ given through Joseph Smith in 1833: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn" (Doc. & Cov. 93:21-22). For such figurative use of the term "begotten" in application to those who are born unto God see Paul's explanation; "for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). An analogous instance of sonship attained by righteous service is found in the revelation relating to the order and functions of Priesthood, given in 1832: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God" (Doc. & Cov. 84:33-34).

If it be proper to speak of those who accept and abide in the Gospel as Christ's sons and daughters—and upon this matter the Scriptures are explicit and can not be gainsaid nor denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration.

A fourth reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family, Jesus the Son has represented and yet represents Elohim, His Father, in power and authority. This is true of Christ in His pre-existent, antemortal, or unembodied state, in which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. To the Jews He said: "I and my Father are one" (John 10:30); see also 17:11, 22); yet He declared "My Father is greater than I" (John 14:28); and further, "I am come in my Father's name" (John 5:43; see also 10:25). The same truth was declared by Christ

Himself to the Nephites (see 3 Nephi 20: 35 and 28: 10), and has been reaffirmed by revelation in the present dispensation (Doc. & Cov. 50: 43). Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority and Godship are concerned His words and acts were and are those of the Father.

We read by way of analogy, that God placed His name upon or in the Angel who was assigned to special ministry unto the people of Israel during the exodus. Of that Angel the Lord said: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in Him" (Exodus 23: 21).

The ancient apostle, John, was visited by an angel who ministered and spoke in the name of Jesus Christ. As we read: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly came to pass; and he sent and signified it by his angel unto his servant John" (Revelation 1: 1). John was about to worship the angelic being who spoke in the name of the Lord Jesus Christ, but was forbidden: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (22: 8-9). And then the angel continued to speak as though he were the Lord Himself: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (verses 12, 13). The resurrected Lord, Jesus Christ, who had been exalted to the right hand of God, His Father, had placed His name upon the angel sent to John and the angel spoke in the first person, saying "I come quickly," "I am Alpha and Omega," though he meant that Jesus Christ would come, and that Jesus Christ is Alpha and Omega.

(TO BE CONTINUED).

NINETY-FOURTH ANNUAL GENERAL CONFERENCE.

(*Continued from page 359*).

THE sixth and final session of the general conference convened in the Tabernacle, Sunday, April 6th, at 2 p.m. Services began with the congregation's singing, "The Spirit of God Like a Fire is Burning." President Daniel G. Miller of Yellowstone stake offered the invocation. The choir sang, "Have Faith, Ye Saints."

Elder Richard R. Lyman, the first speaker, urged a greater at-

tendance at teacher-training classes, and more confidence in the youth of Zion. He commended training-class work not only for those who are teaching in the various auxiliary organizations, but for parents as well. There is a need in the Church, said Elder Lyman, for more men like George Goddard, Karl G. Maeser and George H. Brimhall, all of whom the speaker classed as exceptional teachers.

In further illustration of his subject, Elder Lyman referred to personal experiences when, as a boy, he attended with other youths a Sunday-school class taught by a farmer, but who, nevertheless, was a great teacher. This teacher, said Elder Lyman, taught those boys that the earth would be defiled, but that "he that endureth to the end shall be saved."

In conclusion, Elder Lyman made an eloquent plea for more faith in the boy. "Place your trust in him, and he will not fail you," he said. "When the great Creator of this earth wanted to establish His work on the earth, He called a mere boy and made him an instrument in His hands."

Elder Melvin J. Ballard, the second speaker, laid special stress on the great missionary work which has been performed and which is yet to be done by the Church. The importance of this work, he said, had been called to his mind most forcefully by the Bok prize for the best peace plan.

It is impossible to separate the affairs of the Church from the affairs of the world, said Elder Ballard. As illustrative of this, the speaker read from various sections of the Doctrine and Covenants which place an obligation on the Church to carry the Gospel of peace and good-will into all the world, and thus provide a way for the salvation of all who will heed the word.

The duty of carrying the Gospel to the world, Elder Ballard said, he believes has been performed in an acceptable manner. The Church, since its inauguration, he said, has been most sincere in its promulgation of missionary work.

In connection with this work, Elder Ballard pleaded for greater co-operation on the part of the Church membership. It should not be the duty of the man who has a son on a mission to bear the whole burden, but it should be apportioned equally in the ward, he said. Elder Ballard suggested that in giving missionary farewells, the funds collected be turned into a general fund in the ward and equally distributed.

The speaker termed the missionary work of the Church as the greatest contribution in history to the peace of the world. He estimated that since the organization of the Church, sixty thousand missionaries had been sent out, representing a monetary expense of more than forty million pounds.

President Grant presented the names of the general authorities and the general officers of the Church. They were unanimously sustained by the general assembly of the conference as follows:

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

Council of Twelve Apostles: Rudger Clawson, president, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch, Hyrum G. Smith.

The Counselors of the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder, Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe; Arthur Winter, Secretary and Treasurer.

Commissioners of Education: John A. Widtsoe, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing Committee: Henry H. Rolapp, John C. Cutler, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer, and all the members of the choir.

Clerk of General Conference: Edward H. Anderson.

President Grant announced that the auditors had made the usual report, and that they had found the books and accounts and everything in the Bishop's and the Trustee-in-Trust's office in perfect order.

President Grant prefaced his final remarks by saying that Elder George Albert Smith was present, but that it was deemed wise for him not to speak because of ill health.

Quoting from an address delivered by President Brigham Young in a general conference in 1853, President Grant urged the people to live the religion they profess.

Citing a number of accomplishments of the Church during the

preceding six months, the speaker mentioned that four carloads of clothing and a sum of money had been sent for relief in Germany, England, Holland, the Near East and Armenia. He estimated the total value of the donations at over twenty-three thousand pounds.

Missionary work, he said, was making rapid progress in all countries with the exception of Sweden, where difficulty was being encountered in securing admission for the Elders. President Grant related the incidents of a visit he made on King Oscar II. of Sweden many years ago, when without the customary formalities of presenting credentials, President Grant and his party were received by that monarch.

President Grant cited statistics to show that there was a marked decrease in the death rate of children under five years of age; that for the first time more people had removed to the missions than had been received; that twelve hundred persons had been converted through home missionary efforts; that a French mission had been created; that the sugar industry of the inter-mountain country had made a remarkable recovery, and that the farmers were giving it loyal support.

The speaker said he recently completed reading the Book of Mormon, and that he had received greater joy out of it than ever before. He stressed the words of Nephi that the Lord requires nothing of His servants except He prepares the way whereby they may accomplish the thing which he commands them.

In referring to the Castle Gate mine disaster, President Grant said it was his hope that in every hamlet there would be a disposition to contribute to the fund. He said the Church as a whole had contributed $2,500.

In conclusion, President Grant prayed the blessings of the Lord on the membership of the Church. He bore a powerful testimony that he knows God lives, that Jesus is the Christ and that Joseph Smith was a true prophet.

The closing musical number, "Then Shall Your Light Break Forth," from the oratorio "Elijah," was rendered by the choir. Elder Orson F. Whitney pronounced the benediction.

When a man's heart is in what he is doing, when he is following a properly chosen occupation, when he holds before him continually the thought: IT CAN BE DONE, he is bound to succeed—for all struggles after all, are largely mental conflicts and due to a state of mind. The minute we fall down in our determination to conquer, defeat is inevitable. Success comes, therefore, to the man whose will is the strongest; whose faith is the most sincere; who never falters in his confidence in his own ability to succeed, and whose spirit has the finest flexibility; for men, like steel, are known by their temper.—El Capitan.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 12, 1924.

EDITORIAL:

A MESSAGE FROM MOTHER.

ONE of the Elders who arrived in Liverpool last Saturday morning carried in his pocket a gift from a mother in Utah to her missionary boy in Germany. Accompanying the packet was this simple note:

"Quinn:
Keep sweet and clean.
Mother."

A simple message of six monosyllables; but what a fund of information, refutation and admonition it contains! If the cold, skeptical world could read the story told in these half-dozen words, its suspicion, hatred and fear of so-called "Mormonism" would cease forever. Instead of sneers, it would give to "Mormon" missionaries smiles; instead of condemnation, commendation; instead of contumely and contempt, respect and merited honor.

The message tells of a mother whose heart is yearning for the companionship and love of a boy for whose success and happiness she would, if necessary, sacrifice every comfort and need. She probably wrote the message in one of the rooms in which he had oftentimes kissed her, and in which other times, no doubt, as is frequently the case with boys, he had caused her pain. The message is to no one, it is for no one but her boy. It conveys the innermost desire of a loving mother for a son of whom to be ever justly proud will give her supreme joy. She doesn't wish him fame; she doesn't wish him wealth—she only wishes him to "keep" what in her mind he has always been—"sweet and clean."

It is not probable when writing that she thought with Swift that the quality—sweetness—is one of the two noblest things in life. When sending her love across the sea, she was not in a mood to philosophize. All her mother-heart felt was that her boy should be in manhood what he has been in youth—unstained, untainted. The word *sweet* undoubtedly connoted in her mind all the tenderness awakened in her soul when she nursed a bundle of sweetness through babyhood—she heard again his merry laugh as in boyhood, and saw him grow in purity and strength to

manhood—still her boy, even when he passed out of his "teens"; for every true mother is like her who said of her two sons in their twenties: "You will always be my boys; I can not call you men." It was in such light that this mother thought of her boy; so we can easily understand why she wrote "*keep* sweet and clean"; instead of "*try to be* sweet and clean." In one word she said: Keep your sweet smile; don't get sour and gloomy. Keep your sweet disposition; sullenness and anger only drive the sunshine out of your life. In brief, she would have him keep always that

"Something sweet
Which follows youth with flying feet."

And what story does the word "clean" tell? Did her mind's eye picture a rosy-cheeked baby in laces and ribbons immaculately dressed for the christening; or a laughing, robust lad with hands, face, neck and ears actually free from the marks of wholesome play? No, we think not. She was looking only at his soul. In her eyes her laddie is as pure as the falling snow-flake, unstained by any gross sin. Weaknesses he has shown a-plenty, and errors he has often made; but he has not besmeared his young life with that sin which always brings sorrow into other lives besides the one who is chiefly guilty of it. Physically clean he has always been, and physically clean she knows he will always be. Morally clean also, he has always been; and morally clean he must ever be. Her boy is as pure and chaste as a maiden, a perfect type of energetic youth, conserving strength and vitality for the responsibilities of manhood, fatherhood and true leadership among men. Unknowingly, however, she knew, or rather felt that such cleanness

"Is only a negative virtue
Until it is tried by fire;
And the soul that is worth the honor of earth,
Is the soul that resists desire."

She saw her boy purified and strengthened by trials overcome, and by temptations mastered. She pictured him returning home with an honorable release bearing evidence to what his clear eye and radiant countenance would so manifestly declare; that he had kept himself pure and spotless from the sins of the world—that he had kept "sweet and clean."

Such is but part of the story of that mother's message. It is the message of fifty thousand Latter-day Saint mothers to a hundred thousand boys. It is an important part of the message of the Gospel of Peace.

In theory, professed Christians for two thousand years have believed the teachings of the Redeemer in regard to chastity; in practice, these teachings have been ignored. Consequently, the world is sour and sordid; and lives are unclean.

It is not strange, therefore, that the world refuses to believe that "Mormon" Elders not only preach the necessity of living a chaste life, but practise such a life as well. It is difficult for an impure person to believe another pure. However, the fact remains that in the Doctrine and Covenants, as in all the other inspired teachings of the Church, only one sin is more heinous than adultery, and that is murder. "He that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not, he shall be cast out."

Intoxicating liquors and the sin of unchastity are the sources of most of the world's sorrow and misery. Indulgence in them robs life of its sweetness, and drags men, women and children who might otherwise be happy down to misery, degradation and filth.

Keeping one's self "pure and unspotted from the sins of the world" is but one part of pure religion—one phase of the Gospel of Jesus Christ. Truly, the Gospel is the power of God unto salvation; and mothers preach it most eloquently when they say to their sons, and through their sons to the world: "Keep sweet and clean!"

DAVID O. MCKAY.

WHY GO TO CHURCH?

PEOPLE should go to church because the great majority of men are happier when they are in contact with the best things that life offers. There is an inspiration in brave lives, in great deeds, in the experiences of men and women who have conquered temptation and difficulty, who have suffered and have not lost faith and hope. These are the things that the church brings men in contact with.

Every one who lives a right life meets sooner or later with temptation and trial. Knowledge, intellectual ability alone, does not give men power to resist temptation and live noble lives. There is one influence that can be depended upon to keep men in the safe way of life. This is an earnest and sincere belief in God. The man who really believes in a gracious and loving Father possesses within himself a power over temptation which is well-nigh invincible.

Jesus said that to know the true and the living God is life eternal. The church stands for the cultivation of this knowledge of God. It is not only a place of instruction, it is a place in which one comes in contact with the divine Spirit under conditions not to be found elsewhere.

The church is the only institution in the world that is specially and entirely devoted to the nurture and development of the spiritual nature of man. The ideal, the aim, the purpose and the end of the church is the finest and highest of which one can

conceive. Nothing can be better than to help people to think and feel and love and worship and live; and this is what the church aims to do.

A man can not really support his church without going to church. He may contribute to its finances, but to make its influence felt and to keep alive the spirit of true religion in himself, he must participate personally in its work, and share personally in its responsibilities. There is a real danger that threatens all men—a danger of deterioration, of retrogression. The best of men are not free from this tendency to degeneration. The church brings men into companionship with their brethren. It brings them in touch with great spirits, with objects of worship, of adoration. These exalt the mind, purify the spirit and fortify men against evil influences and evil associations.

It is, moreover, urgently necessary that every man should, at frequent intervals, place himself within an atmosphere of prayer. Power to stand firm against temptation, to be just instead of unjust, merciful instead of unmerciful, hopeful instead of despairing, are always vouchsafed to one who prays earnestly and with faith. Prayer is a sovereign remedy for many of the trials of life.

In the church one can rest in the mood of active or of passive prayer while the spirit is comforted and ministered unto.

Every parent should go to church for the sake of the children. The influences of religion are vital to the best citizenship and should be instilled into the minds of those who are to become citizens. Unless parents take a genuine interest in religion it can not be expected that their children will do so.—*Deseret News.*

MINUTES OF THE NEWCASTLE CONFERENCE.

The Newcastle annual conference convened at Gateshead, Sunday, June 1st. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elder William A. Monson from Liverpool, President William M. Harris and all the traveling Elders of the Newcastle conference, and many Saints and friends. President McKay presided over and President Harris conducted all the meetings.

After preliminary music by Sister Lillian Torrenes, the Sunday-school session commenced by the congregation's singing "Beautiful Day." The invocation was offered by Brother Thomas Dinsdale. "How Great the Wisdom and the Love," was sung as the sacramental hymn. The sacrament was administered by Elders W. Scott Day and Junius S. Romney, assisted by Brothers John Wright, Leslie Oates, J. Fredrick Wright and Francis C. Williamson. Sister Nora France led the congregation in the fifth article of faith, which was used as a concert recitation.

Authority, taken from the concert recitation, was the theme carried out in a pleasingly rendered and instructive program by the Sunday-school students. Leslie Derbyshire gave a reading, "God's Priesthood." A quartet from the West Hartlepool branch sang, "Lift up Your Heads." Alfred Turnbull gave a recitation, "Authority to Baptize." Doris and Elizabeth Sedgwick favored with a vocal duet, "I Saw Another Angel." An essay, "Authority of the Dispensations," was given by the Sunderland Deacons. The South Shields choir sang, "An Angel From on High." Winifred D. Rudd recited, "The Story of 'Mormonism.'" Violet Dinsdale sang, "Nearer My God to Thee."

Sister McKay, the first speaker, commended those who had taken part on the program. Directing her remarks especially to the children, she emphasized by appropriate illustrations the necessity of obedience to their earthly parents as a preparation to render obedience to their Heavenly Father.

President McKay, the concluding speaker, drew his text from the circumstances under which the conference was being held. The large attendance, despite the inclement weather, and the rejoicing in assembling together showed that those present had touched the philosophy of life, "Enjoy what we have." He contrasted the conditions of worshiping God to-day with that of the early Christians during the Roman persecution. Speaking to the children, he showed them that they are all millionaires by their possession of God's gifts. President McKay explained that money can not buy such gifts as fathers, mothers, brothers, sisters, sound bodies, good health and the Gospel. The speaker then related the life of Helen Keller, telling of her miraculous achievements despite her physical handicaps.

The closing song was, "Count Your Many Blessings." Brother Fredrick Oates offered the closing prayer.

The afternoon session commenced by the congregation's singing, "How Firm a Foundation." Invocation was spoken by Brother T. R. Mann. The congregation sang, "O, Say What is Truth?"

Elder Milton England was the first speaker. He said he had only recently arrived in the mission-field but hoped that he would be able to bring many to a knowledge of the light of life.

Elder James L. Wheat pointed out that the training given in the Church is an ideal environment for the making of citizens, and that by co-operation a better spirit of social welfare is developed.

Elder W. Scott Day said the certainty of knowledge is gained by application. Everything in the universe is governed by law, he said, and we must abide by the laws of God if we expect to receive His blessings.

Elder Claude D. Wheeler said that our mission here is one of warning. He related a story of a party of people in a boat who refused to heed a warning and were swept over the rapids.

The people of the world will reap destruction if they refuse to accept our message, he said.

Elder Vernon G. Robinson said the world has missed the message of "Mormonism." Men everywhere are startled by the moral standard, the integrity and the achievements of the "Mormon" people. In "Mormonism," he said, we have the truth of all creeds. The Spirit of God is the power in the Church which the world has not discerned, he said.

Elder Alex. Reed Moss stated that the greatest need in the world to-day is the spirit of repentance. He showed that in all dispensations the message of the prophets was repentance. The first principles of the Gospel should be preached whenever the opportunity is offered, he declared.

Sister Mary Foster rendered a vocal solo, "The Sinner."

Elder C. Leland Davey explained the necessity of faith for any accomplishment. He counselled the Saints to exercise faith in the Scriptures.

Elder Fred D. Manghan related an incident which occurred at a street meeting at Nottingham when a stranger who was acquainted with the people in Utah denied the scurrilous stories circulated against the Latter-day Saints. The speaker said the Gospel has always been unpopular.

Elder Junius S. Romney said that the religion which is effective is that which enters into a man's everyday life. Service to man is service to God, he declared.

The congregation sang, "We Thank Thee, O God, For a Prophet."

Sister Alice Bird, who emigrated from Middlesbrough eighteen years previously and settled in Utah, said she was glad to have the privilege of visiting her native land once more, and spoke in praise of the Church in Utah.

Elder William A. Monson, using for his text, "The truth shall make you free," said that there are conflicting ideas as to what freedom really is. He stated that the history of the world has been a struggle for greater freedom. The principles which Christ taught, he said, mark the path of truth which man, with his free agency, might make use of.

Sister Bird rendered a solo, "Have I Done Any Good in the World To-day?"

The congregation sang, "Now Let Us Rejoice." Brother John G. Foster pronounced the benediction.

Immediately after the afternoon session, a meeting of officers and teachers convened. Reports of the different Relief Societies were given. Sister McKay said Relief Societies should be missionary factors. She pointed out different methods which would bring them success in their work. President McKay gave many valuable instructions, urging all to co-operate with the Elders in cottage meetings and in the Tracting Society. He emphasized the observance of fast day.

The evening session commenced by the congregation's singing, "Come, Come, Ye Saints." The invocation was offered by Brother Roger Howey. The second song was, "O, My Father."

President McKay announced the transfers of President William M. Harris and Elders Don Clyde and W. Scott Day. Elder William A. Monson was sustained as conference president. President Harris presented the general, the mission and the conference authorities; they were unanimously sustained.

Elder Don Clyde, the first speaker, expressed his appreciation of the privilege of having labored in Newcastle. He proved that Joseph Smith the Prophet was divinely sent. The Prophet's own explanation of the founding of the Church is the only one possible, Elder Clyde declared.

President Harris thanked the Saints for the support they had given. He called their attention to the historical and archæological discoveries which bear evidence of the divinity of the Book of Mormon. He referred to the discoveries of the Mayan civilization in Central America as evidence of the fact that the Book of Mormon is what it purports to be.

A vocal duet was rendered by Sisters Andrews and Taggart.

Sister McKay spoke of her visit to Aleppo and told of the lessons those people had taught her. She spoke of determination as illustrated by President Grant's learning to sing. She said if the world is to enjoy peace, mothers must teach their children to avoid strife.

Sister Mary Foster rendered a vocal solo, "The Holy City."

President McKay, the concluding speaker, took as his text: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." He said that when a boy, he heard his father relate one of Joseph Smith's prophecies that the Jews will return to the Holy Land and Jerusalem will be rebuilt. He cited a prophecy uttered by the Prophet Nephi that when the Jews no more turn aside their hearts against the Holy One of Israel, then will the Lord remember the covenants which He made to their fathers. The speaker said that if it can not be proved that this prophecy was uttered over twenty-five hundred years ago, it is an established fact that Joseph Smith taught it as early as 1829. President McKay then explained the changing attitude of the Jews regarding their acceptance of Christ as a great teacher. He told of the capture of Jerusalem by General Allenby in 1917, and the placing of a Jewish Governor over Palestine. President McKay stated that in 1842 Orson Hyde dedicated the Holy Land as a gathering place for the Jews, and prophesied that Great Britain would be the power which would aid in restoring it. The speaker related his personal experiences in Palestine, and said that the hand of God is guiding the affairs of men, that Jerusalem will be rebuilt and prophecy fulfilled. He testified that God lives, and exhorted the

Saints to rise above the trivial things of life and to appreciate the principles of the Gospel.

The closing song was, "We Thank Thee, O God for a Prophet." Brother Charles M. Ellwood pronounced the benediction.

DON CLYDE, Conference Clerk.

FROM THE MISSION FIELD.

Correction.—Through a typographical error, the name of Elder William W. Burt of Cardston, Alberta, Canada, appears on page 366 of the issue of June 5th under "Transfers of Traveling Elders" instead of under "Arrivals and Appointments." Elder Burt arrived in Liverpool the 31st ult., per s.s. *Montclare* and was assigned to the Liverpool conference.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home the 6th inst., per s.s. *Montclare*:

Joseph J. Brown, Newcastle conference.

Appointments of Conference Presidents.—Elder William A. Monson has been appointed president of the Newcastle conference to succeed President William M. Harris, transferred to the Nottingham conference.

Elder Don Clyde has been appointed president of the Bristol conference to succeed President John E. Wahlquist, transferred to the London conference.

Elder Emerson C. Willey has been appointed president of the London conference to succeed President Joseph E. Wright, who has been honorably released to return home.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Walter H. Allington, Jr., Free State conference to the London conference.

Olonzo D. Merrill, Free State conference to the London conference.

Joseph M. Skeen, Welsh conference to the London conference.

Sterling C. Rigby, Sheffield conference to the Welsh conference.

Milford M. Mills, Sheffield conference to the Free State conference.

Scott S. McCune, Sheffield conference to the London conference.

M. Ivan Batty, Manchester conference to the Newcastle conference.

William M. Harris, Newcastle conference to the Nottingham conference.

John E. Wahlquist, Bristol conference to the London conference.

Elmer H. Lloyd, Birmingham conference to the Free State conference.

Joseph N. Dotson, Leeds conference to the London conference.

W. Scott Day, Newcastle conference to the London conference.

Orlando J. Condie, Norwich conference to the Leeds conference.

Chancey Dockstader, Manchester conference to the Liverpool conference.

Rulon W. Openshaw, Welsh conference to the Liverpool conference.

George Pugmire, Liverpool conference to the South African mission.

Social.—The Nottingham branch Relief Society held a social the 17th ult. An afternoon tea was served, followed by a program, including games. President Selvoy J. Boyer and Elder Carl E. Pettersson were present.

THE WATER LILY.

O STAR on the breast of the river!
O marvel of bloom and grace!
Did you fall right down from Heaven
Out of the sweetest place?
You are white as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the Golden City,
My pure and radiant one?

Nay, nay, I fell not out of Heaven;
None gave my saintly white;
It slowly grew from the darkness,
Down in the dreary night,
From the ooze of the silent river
I won my glory and grace,
White souls fall not, O my poet,
They rise—to the sweetest place.

M. F. BUTTS.

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